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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIV. CHICAGO, NOVEMBER 3, 1904. NUMBER 10

Though I be shut in darkness and become
Insentient dust, blown idly here and there,
I hold oblivion a scant price to pay
For having once had held against my lip
Life's brimming cup of hydromel and rue.
For, having once known woman's holy love
And a child's kiss, and for a little space
Been boon companion to the Day and Night,
Fed on the odors of the summer dawn,
And folded in the beauty of the stars.
Dear Lord, though I be changed to senseless clay,
And serve the potter as he turns his wheel,
I thank Thee for the gracious gift of tears.

—*Thomas Bailey Aldrich.*

Spirit nearing yon dark portal at the limit of thy
human state,
Fear not thou the hidden purpose of that Power which
alone is great,
Nor the myriad world, His shadow, nor the silent
Opener of the Gate.

—*Tennyson.*

CONTENTS.

PAGE
A Primer of the Peace Movement. III....147
Notes....147
Charles Wagner in Chicago....149
The Simple Life....150
Jean François Millet.—*Florence Earle Coates*....151
THE PULPIT—
The Secret of Jesus. VI., The Model Prayer. BENJAMIN FAY MILLS....151
Movements and Movements.—N. O. NELSON....153
Higher Living.—SMITH BAKER....154
THE STUDY TABLE—
Reviews by Mr. Chadwick....155
Westminster Abbey....155
Three Good Novels....155
From Epicurus to Christ....156
Methods of Industrial Peace.—R. W. B....156
THE FIELD—
A Hymn of Praise.—*E. Warner*....158
Foreign Notes.—M. E. H....158
Correspondence.—C. W. STAPLES....159
Anti-Saloon League of Illinois....159

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THREE BOOKS
By CHARLES WAGNER

Good sense is a fund slowly and painfully accumulated by the labor of centuries. . . . For my part, I think no price too great to pay for gaining it and keeping it, for the possession of eyes that see and a judgment that discerns. One takes good care of his sword, that it be not bent or rusted; with greater reason should he give heed to his thought.
—*From The Simple Life.*

To carry one's children one's self, even in the street; to play with them, tell them stories, give them personal care, watch their development—from every point of view, it is a good thing. The nation as well as the family depends upon this—that fathers be really fathers.
—*From The Better Way.*

There are two divorces that are doing our society to death, man's divorce from the soil and his divorce from the home. . . . Let us preserve with care everything that could perpetuate tradition or preserve a memory. . . . Some old bit, without significance to profane eyes, is equivalent to a title of nobility; to take it to a bric-a-brac dealer dishonors us. The more life buffets us, casts us out upon the world and bears us along in its impetuous current, the more need for holding fast to these tokens which are so many planks of safety on the flood. And yet we must not be materialistic; in spite of its capital importance, it is not after all the house that makes the home. —*From By the Fireside.*

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The Better Way, $1.00
By the Fireside, $1.00

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIV. THURSDAY, NOVEMBER 3, 1904. NUMBER 10

A Primer of the Peace Movement.

From the Illustrated Exhibit of the American Peace Society at the World's Fair, St. Louis, 1904.

COMPILED BY LUCIA AMES MEAD.

III

The Practical Program for World Organization.

HISTORY OF ARBITRATION.

Since John Jay was burned in effigy in Boston for putting an arbitration clause into our treaty with England in 1797, there have been two hundred and fifty international disputes settled by arbitration or by special commissions. From 1814 to 1840 there were only twenty-four such settlements; but the rate of increase was so rapid that in 1901, 1902 and 1903 there were sixty-three.

All but the two cases recently sent to the new World Court at The Hague were settled by special courts arranged for the occasion. Hereafter the Permanent World Court will settle the most of such cases. America had the honor of opening The Hague Court. The first case sent to it was the "Pious Fund" case between the United States and Mexico. The second was the Venezuela case, to which eleven nations were parties. The third case is between Japan and England, France and Germany.

At the Pan-American Congress held in Mexico in 1901 and 1902, all the Central and South American States asked for admission to The Hague Court. Ten of them went further, and signed a treaty to settle their mutual difficulties by arbitration. Forty nations of the two hemispheres have now no excuse for war with each other.

"The Voice of the Parish" is the title of a beautiful memorial pamphlet issued by the First Congregational Society of Lexington in memory of Rev. Carlton A. Staples, to whom UNITY paid its tribute a few weeks ago. The pamphlet has a beautiful bas relief for frontispiece and a noble picture of the beloved Pastor and his last church in the body of the book. It contains the address delivered at the fiftieth anniversary of his ordination and the funeral tributes of Reverends R. R. Shippen, Charles Francis Carter, the neighboring Pastor of the Congregational Church, Robert Collyer, and the prayer of Dr. Savage. The parish which this pamphlet voices far extends the boundaries of Lexington; it reaches from beyond St. Louis to the sea.

The local significance of the last protest of Tolstoy is startling and profound, but the fact that one citizen of Russia dares to speak out in the face of public sentiment so militant ought to inspire those of us who live in a more pacific atmosphere to think out more clearly and to speak more fearlessly the result of our thinking, that this horrible revival of savagery may be wiped away. The only way to put an end to war is for citizen, soldier, armed official, naval commander, presidents and kings to say "We will have no more of it." Well does Tolstoy say:

And the moment the head of the State will cease to direct war, the soldier to fight, the minister to prepare means for war, the journalist to incite thereto—then, without any new institutions, adaptations, balance of power, tribunals, there will of itself be destroyed that hopeless position in which men have placed themselves, not only in relation to war, but also to all other calamities which they themselves inflict upon themselves. So that, however strange this may appear, the most effective and certain deliverance of men from all the calamities which they inflict upon themselves and from the most dreadful of all—war—is attainable, not by any external general measures, but merely by that simple appeal to the consciousness of each separate man which, 1,900 years ago, was proposed by Jesus—that every man bethink himself and ask himself, Who is he, why he lives, and what he should and should not do.

* * *

Those who, abandoning their hungry families, go to suffering, to death, say as they feel: "Where can one escape?" Whereas those who sit in safety in their luxurious palaces say that all Russian men are ready to sacrifice their lives for their adored monarch and for the glory and greatness of Russia.

David Starr Jordan is reported in a California paper as describing Shintoism "not merely as a form of ancestry worship, but the raising of patriotism and the love of country into a religion; a very practical, everyday sort of religion at that." He describes this religion as "interwoven into Japanese life and character as thoroughly as Christianity has woven itself into the western life." But if the paragraphs which follow, from which we clip, are true, is there not occasion to feel that Christianity has not yet so woven its highest ideals, its noblest inspirations into the life of the West as has this despised, and, as it appears at this distance, much inferior system into the life of that wonderful people? Our artists are already pointing art students to Japan, and our economists and manufacturers confess that it has much to teach us. Can it be that our moralists and teachers of religion, those who would guard and inspire the spiritual life, might also do well to look to Japan? Thus runs the report of Dr. Jordan's words:

Shintoism, in its essence, runs something like this: This, our Japan, is a wonderful and beautiful land. It abounds in rivers and mountains, in brooks and rivers, in fertile valleys, suitable for the production of all that we need. No hostile army has ever set foot upon it. It is a land of sunshine and gladness, for which our ancestors gave their lives, and even now their shades may be living upon it, side by side with us, although invisible to us. They have preserved this land for us, in all of its fertility, and shall we do less for our posterity? Shall we not rather give our lives, if need be, for the safeguarding of Nippon, the land of the morning sun?"

Contrast that with our American policy of "Arise, slay and eat"; "After us the deluge." Where now are the sublime forests which we inherited from our ancestors? One more generation of men will see the United States as devoid of timber as the steppes of Siberia. Where are our beautiful rivers, on whose pure bosoms the heavens are nightly reflected, and whose pearly bottoms were daily scorched by the sun? Greed has filled their channels with debris until they are either successions of slimy pools or raging torrents of mud and water intermingled.

And this we have done while yet the country has scarcely attained the dignity of conscious manhood, while its life is yet youthful. What we have done to the forests and streams we have done almost as effectually to the soil. We have skimmed it, and then skinned it.

Is it not about time to raise our standard of patriotism, of love of the land which the Lord our God has given us to the exaltation of a religion, daily lived and conscientiously practiced? Is it not time to understand that there is as much a moral obligation in the treatment of the soil, the forests, the rivers, as in the treatment of the sons of men now living? All these things will bear upon the happiness of the sons of men yet to live. If Japan may learn something from us, may we not learn something from Japan? That

religion is not to be altogether despised, if among its benefits conferred is the preservation of one's country for the benefit of posterity unimpaired in fertility, beauty and resourcefulness. In this respect, at least, Shintoism is not so bad.

Before UNITY reaches its readers again the quadrennial strain will be over and the campaign which has been so void of excitement as to be distressing to the professional campaigner, will be over. UNITY is inclined to rejoice in the apparent apathy of our community; we are inclined to read it as a manifestation of the sober sense of the public which realizes that there is not much that is fundamental and ethical represented by the antagonisms of the two dominant parties. The public knows and promptly concedes the fact that the two leading candidates are gentlemen of clean morals and high purposes; but both of them are dangerously near and unconsciously menaced by the fell forces of party influence, money combinations, conventionalized hatreds and partisan antagonisms. The community realizes that neither of these men can be considered independent of their associations and their backings, only a part of which are admirable, and the prophetic element in American politics today,—interpreting this term to mean the forward-looking, the restless believers in progress, the heroic ones who dare believe that readjustment is imminent in many fields and that "new occasions are teaching new duties," cannot be expected to be enthusiastic over platforms that studiously evade as much as they studiously state. The men in whose hearts there are burning issues are those who will go to the polls knowing that they are standing up to be counted with a constituency that is not hopeless, notwithstanding its hopeless minority, such as is represented by parties who have no prospect of electing their candidates. This apathy concerning the presidential candidates gives no furlough to the voter. There is always a better and a worse, and there are in every community some very bad men to be defeated, some very good men to be elected. This era of indecision concerning party issues is the golden opportunity for the man to represent his maximum at the polls. There is no sadder sight in this campaign than the sight of clean, strong, noble men standing silent by, oftentimes consenting to lend their indirect influence in the interest of proverbially bad men on the demoralizing plea that the interest of the party must be guarded, the whole ticket must be elected. This is a glorious year for a man to exercise his right as a "scratcher." Let manly voters vote for men, whatever their party affiliations may be; let honest men protest at the polls against dishonesty and truckling servility, however affable the candidate may be and however palpable the benefits may seem.

Newspaper headlines should not blind us to the most striking event in the material life, not only to New York but to America, in these last days—the opening of the great subway in New York City. As a piece of engineering skill, as a sample of the possibilities of co-operative life, as an ameliorating factor in the future life of the metropolis, this is a triumph so manifest that only time, study and the cumulative experience of the world can appreciate it. And all this has been achieved, if the newspapers are right, without a financial scandal, municipal or otherwise. This ought to be a rebuke to those who oppose municipal enterprises and city undertakings on the score that it will necessarily foster corruption and encourage steals. A short time ago Chicago quietly celebrated the completion of an intercepting sewer four and a quarter miles long, from twelve to sixteen feet in diameter, a sewer that drains twelve thousand acres of territory, a work that gave employment to two hundred and fifty men for three years of time, each day of which was in the direct service of the city and under the immediate direction of city authorities, and around this work there has been no insinuation of corruption. Let the cities be trusted with noble undertakings, and the noble men of the city, or rather the noblest impulses of all men of the city, will see it through. The value, nay the necessity of the underground resources to a great city is as yet only a partially appreciated discovery. While we write, the subways of Chicago are being pushed in ways little understood or appreciated by the citizens of Chicago. Already there are mutterings of complications over what were announced to be "fair franchises" and the adequately safe-guarded interests of the city. These complications can never be avoided until the underground interests become exclusively city interests. If a great sewer can be built by the city to carry away dead refuse, why not a subway to carry the living tissues of the city in their life-making activities? The speech which the Mayor made to the working men when they gathered around him as he laid the last of the three million dollars' worth of brick, is a contribution to the science of municipal governments. He said:

> You men know how the city used to let this kind of work by contract. The contractors would pay you the lowest possible wage and put in the cheapest possible material. That is, they would do what is commonly called skimping the job.
>
> This work has been done by the city of Chicago by day labor. I am proud to say this was my own suggestion. It has been done at less than what would have been the contract price. The city has used the best material. Good work has been done. The city will not be face to face with a big bill for extras. It has been the custom, when contractors did the work, to get shrewd lawyers to find loopholes in the contracts, and through these to push claims not contemplated by the contract.

The Frederick Douglas Centre, of which Mrs. Celia Parker Woolley is the heroically aggressive head, seems to have made a point the other day when a lady of social standing and culture entertained in her home a little lunch party of nineteen, twelve of whom were negroes and seven were whites. These ladies lunched and chatted and exchanged ideas together and the papers impaled them on glaring head lines and tortured them with atrocious photographs as though it were a striking innovation, a startling if not a revolutionary thing to do. The only astounding thing about this little event is that anybody in this day and generation should deem it startling or that any newspaper should consider it worthy of more space or larger type than any other insignificant social event in the life of reasonably insignificant people. For had not these women mastered the same

studies, perhaps in the same schools and colleges, and had they not read the same books, played the same music, loved the same heroes, sung the same hymns, and prayed the same prayers for the coming of the kingdom of good will among men? The lamentable thing about this event is that to some minds it seems fraught either with hope or with danger. Let not the friends of the Frederick Douglas Centre movement be too much encouraged by this achievement on the avenue, for in these same days a candidate for congress in the first district of Chicago, a district that claims to be the richest as well as the most intelligent in the state of Illinois, a man with such an unsavory record that he dare not appear in the more intelligent and respectable sections of his district, save under the wing of a more popular candidate, lest he might be hissed, began his active campaign in the colored district west of State Street where one of their own intelligent leaders said, "They are buying our people up right and left like sheep in a market." UNITY has believed that the colored man has not only a right to vote anywhere in the United States but that he is or can become worthy of that right, that he can be made competent to exercise the high trust. If there are colored citizens in the district referred to who are willing to cheer a Martin B. Madden, they do no more and no worse than scores of their white neighbors on the same level in that and other sections of the district. We believe that a black man or woman deserves to go for just what he or she is worth in society; but today the picket line of progress for these people is not where social amenities are sought and obtained but where civic integrities, economic frugalities and public service are contended for. In the long run the colored man and woman will have their rights in the drawing room and at the ballot box if they persistently prove themselves worthy of such rights and privileges. Indeed, no rights go beyond merit. The colored man as well as the white man should beware of the "yellow dog," who in this presidential year expects to win votes by virtue of his being in the presidential go-cart, votes which on his own merit he could not have the face to ask. Many men this year have bought their nominations by "tricks that are dark and ways that are vain," hoping that the caucus investment would suffice at the polls. Let the voters next Tuesday beware of the "yellow dog!"

Charles Wagner in Chicago.

The visit of the author of "The Simple Life" to Chicago was like a burst of sunshine in March or a refreshing shower in the hot August days. He represents warmth and vitality. He did not disappoint the lovers of his books. He is a sane, healthy, vigorous, plain man whose power is such as belongs to a wholesome, unsophisticated nature. His lecture on Friday night was under the auspices of All Souls Church, but a week or so before his arrival it became apparent that the capacity of its audience room would be inadequate and so the Methodist brethren across the way, for the second time within the month, with cordial hospitality threw open their doors, and their beautiful auditorium, which seats some six hundred people, was almost filled to the brim. On the platform sat the neighboring clergymen—Baptist, Congregationalist, Methodist, Jewish and Independent, and the Roman Catholic, the Episcopalian and the Presbyterian neighbors sent cordial regrets that previous engagements prevented their presence.

Pastor Wagner struggled heroically with the newly acquired tongue, but although he was, as he said, a "young Englishman," his native virility and fertility of mind and speech broke through the heavy barrier and his lecture was touched with pathos, humor, and above all, a prevailing sanity. The audience from the start was responsive, intense and appreciative. At the close the presiding officer, the Pastor of All Souls Church, read a communication just received announcing that war between Russia and Great Britain had been averted and that the United States and France, whose flags draped the pulpit, had exerted their influence to bring about the pacific end. The audience cheered loud and long and rose to its feet and sang "America," a fitting close to a high message.

On Saturday Dr. Wagner and his traveling associate, the accomplished Dr. Xavier Koenig, Professor of Hebrew and Semitic literature in the University of Toulouse, saw the sights, from the stock yards to the Hull House, and lunched with Jane Addams and a few friends. In the evening at an informal reception given in All Souls Church, Mr. Wagner told the story of his ministry, which began among the mountains of Alsace and grew to its present usefulness in Paris like all high growths, slowly, unconsciously, inevitably, and Dr. Koenig gave some glimpses and statistics of progressive religion in France today.

On Sunday morning All Souls Church was packed to overflowing to listen to the sermon on "Show us the Father," by Mr. Wagner. This represented the high water mark of his efforts in Chicago. It was an earnest exposition of the ultimate revelation of God through man, and it left a profound impression. It was earnest, simple, devout, powerful. In the afternoon both gentlemen spoke in French in the only French Protestant Church in Chicago, on the West Side. In the evening there was an impromptu Peace Congress. Sinai Temple, always the unfailing resource in such emergencies, threw open its attractive doors and the large auditorium was promptly filled with a magnificent audience. The choir and the great organ with its skilled and sympathetic organist, hallowed the occasion with harmony. The Editor of UNITY presided; the Rev. Joseph Mason, of St. Paul's Church, made the prayer, and a beautiful responsive service compiled by William C. Gannett from the Declaration of Independence, the words of George Washington, Abraham Lincoln and the great prophets of Israel, interwoven with chants and Frederick Hosmer's hymn, "O Beautiful My Country," was heartily entered into by the congregation. Professor Koenig and Pastor Wagner had to speak first for they were to take the late train for Minneapolis. As they left the platform the audience rose and the room was a-flutter with white handkerchiefs as they waved a loving good-bye to France. After the organ had restored quiet, Frau Professor Selenka of Munich, Jane Addams, Chicago's maid

of all work for the humanities, and Dr. Hirsch gave the closing addresses. The entire program was one we would be glad to report verbatim in the columns of UNITY. The speeches were worthy the occasion, and that they were appreciated by the audience was indicated by the large collection which was taken up to advance the work of the Chicago branch of the Peace Society; and by the following telegram which was ordered to be sent to the President of the United States:

"A peace conference, assembled in Chicago on Sunday evening, October 20, sends its expression of sincere gratitude and admiration for your significant and progressive action in convoking the nations to a second conference in the interest of international arbitration."

We go to press too early to report the return visit of our French guests. On Wednesday morning at 10:30 a. m. Mr. Wagner addressed the students of the University of Chicago. At eleven Dr. Koenig lectured before the Divinity School on his beloved teacher and spiritual father, the lamented August Sabbatier, and on Wednesday evening Dr. Wagner spoke under the auspices of the Woman's College in Ferry Hall, Lake Forest, after which the tourists turned their faces eastward. They are to sail for home the first of December.

Truly, Dr. Wagner is a man with a message. His book of "The Simple Life" has already reached a sale of about one hundred thousand copies in America. It and its attendant volumes have been rendered into all the literary languages of Europe. This is no time to cavil over such a message or to parry its searching demand. The meaning of the message is plain and easily understood. The need of it is manifested by the great restlessness that mocks our plenty, the weariness that defies our affluence and defeats our plans.

We print in another column an interview with Dr. Wagner published in the *Chicago Journal*. It is another effort to state the case which has already been so well stated. Our readers will be interested in this account of the impression which the speaker made upon another mind, that of our neighbor, Rabbi Joseph Stolz, as he gave it to his audience last Sunday morning.

From across the ocean, from the teeming boulevards of the French metropolis, the whirlpool of excitement, the very center of the world's artificial styles and fashions, Pastor Charles Wagner has come to our strenuous city to bring us in person his intense plea for simplicity and to emphasize, through the presence of his striking personality, the earnest message he had already sent us through his popular book on "The Simple Life." Wagner is not an effeminate, anaemic, ascetic man, soured of the world, an eccentric crank who wants to go back to the primitive life of the savage or the discarded customs of our great-grandfathers, nor has he a predilection for the austere life of the monk. He is a broad-shouldered, big-hearted, full-blooded, vivacious Frenchman, full of those contagious animal spirits that cheer the heart and refresh the soul. He loves the world, rejoices in living, is happy to mingle with the humblest of his fellow men, eager to discover good in everybody, passionate, like our Thoreau and Whitman, to teach the elemental possession of the soul, the eternal verities of life grounded in the depths of the human heart and conscience, and we ought to rejoice that at the beginning of this new century, with its many complexities of living and its manifold confusions of thinking, he is sending out into the wide world his earnest plea for a simple, sincere, natural life and is everywhere finding sympathetic readers and listeners, as if this were the message for which the modern heart thirsts as the desert languishes for water.

To better one's life in the way of simplicity, one must set a watch on his lips and his pen. Let the word be as genuine as the thought, as artless, as valid: think justly, speak frankly.—*Charles Wagner, in The Simple Life.*

The Simple Life.

Its Conditions and Responsibilities.

AN INTERVIEW WITH PASTOR WAGNER, PUBLISHED IN THE CHICAGO EVENING JOURNAL, OCTOBER 29, 1904.

Question. What would you say to those who claim that civilization involves complexity, and that to go back to the simple life would be to abandon present results of arts and sciences?

Answer. The great modern discoveries and inventions have so disturbed the balance that it is not strange that it should bring about a confusion in the human adjustments of life. Every new condition is a fresh test of human capacities and adaptation. To preserve the ethical simplicity of the noblest past will necessitate a great change in the mode of living.

Q. How can our modern humanity maintain its equilibrium in the presence of these new inventions?

A. We have to strive to attain the chief aim of life, which aim is to attain to happiness and to make the true use of life. So we have to take care that these inventions may contribute to our happiness and usefulness. We should aim to make these achivements of our modern civilization serve these two ends. Failing such control our inventions become our tyrants and defeat life's aims, and man, instead of being helped by civilization, becomes enslaved by it. We have always to remember the words of Christ when he says: "The Sabbath is made for man and not man for the Sabbath."

This applies not only to the Sabbath and religious institutions, but to all life's appurtenances. And so we can say—civilization was made for man and not man for civilization. If we probe to the bottom of the troubles of today we will find they arise from this confusion.

Q. What are you going to say to well meaning, sincere believers in the simple life who say they can not extricate themselves from this complex social machine?

A. To them I would say the first step is to suffer from the sense of wrongdoing. The second is, if you feel that you are bound you have to find the tryrant in your own breast. This is to realize the saying of Schiller:

"Do you feel yourself bound? Look for your fetters within."

Q. As you have had glimpses of American life, where is the most apparent violation of the simplicity of living?

A. 1. With the poor the chief violators are sanitary. A great city is a monstrosity and pushes the poorer classes to gross violations of most of the conditions of health.

2. The business man with whom there is an intensity of life that defeats business itself because it destroys the power of doing business. A nerve-racking struggle soon brings exhaustion and a breakdown in power.

3. The wealthy individual who does not work at all. He is acting contrary to the laws of nature. He violates the laws of simplicity by not working.

Q. But the American people of wealth are very busy.

A. Yes, but busy in the quest of luxury, a quest that springs only from misguided ambition and rivalry.

Q. From what you have seen in the lives of the favored—the cultured women of wealth—what is their responsibility in this matter?

A. When a woman once begins to want in this direction there can be no limit to her wants. Her imagination leads her to chase after the impossible. The measureless wants of women must destroy the equilibrium of society because these wealthy women can not

realize their wants without the enslavement of those who serve them, no matter how much money they may pay for the service. No one can conceive the pain, sleeplessness and restlessness caused by the simple ambition of dress—the desire to shine with a more excellent gown or more brilliant hat.

Q. How do you distinguish between beauty and art or the simplicity of real beauty and the complexities of fashion?

A. Fashion brings up the luxury of cost and the debauchery of taste which supplants real beauty with show and extravagance. History proves that the highest art in poetry and elsewhere is also the highest simplicity. In order to reach this high line of simplicity we have to contend with all kinds of embarrassments and distractions which conceal rather than reveal beauty. Decadence in all the arts is always characterized by over-decoration and over-ornamentation.

Q. What would you say to the woman who says: "As long as I have money and can satisfy my desire to have beautiful things, why should I not have them and give other people work, thus placing my money in circulation"?

A. It all hinges on what one considers "beautiful things." The simple white cap of a Brittany peasant is far more beautiful than the most costly picture hats I see in the shopkeepers' windows. As to money, it is the duty of every one having money to spend it in such a way that it is creative; that it produces some useful thing; that its product is serviceable to humanity. To give employment to labor, to use money to gratify useless fancies is an abuse of money, and to use the hand and intelligence of man to produce such things, no matter how well he may be paid for the service, is a crime against humanity.

Q. Have you a word of admonition to Americans?

A. The first condition of salvation is to be true to your character.

America grew from simple, industrious types, and its future is dependent on its loyalty to such types. In education the aim should be to make men, rather than to produce money-making machines. Money is only a means to an end. Give the child his childhood; don't put him in the factory in tender years. Don't overburden him with responsibility and instruction.

Q. What is the duty of the church in relation to simple life?

A. Everything. The aim of my church work is to bring about simplicity of faith, which is simply the bringing of our human infirmities into immediate contact with the infinite resources of every kind and in every place. Churches must give bread and not stones to souls. They must harmonize a community and not distract and divide it. They must put forward that which unifies and put behind that which divides.

Jean Francois Millet.

Not far from Paris, in fair Fontainebleau,
A lovely memory-haunted hamlet lies,
Whose tender spell makes captive, and defies
Forgetfulness. The peasants come and go—
Their backs too used to stoop, and patient sow
The harvest which a narrow want supplies,—
Even as when, Earth's pathos in his eyes,
Millet dwelt here, companion of their woe.

Ah, Barbizon! With thorns, not laurels, crowned,
He looked thy sorrows in the face, and found—
Vital as seed warm nestled in the sod—
The hidden sweetness at the heart of pain;
Trusting thy sun and dew, thy wind and rain,—
At home with Nature, and at one with God!

—*Florence Earle Coates, in the November Atlantic.*

THE PULPIT.

"The Secret of Jesus."

BY BENJAMIN FAY MILLS.

VI.

The Model Prayer.

Jesus had so radically changed the opinions of his disciples concerning all departments of human action that it was natural that they should say to him, "Rabbi, teach us how to pray."

In reply he told them that in order to pray, a man must enter into his secret treasure house, that he should use few words and that he should avoid asking for things; for said he, "Your Father knoweth of the things you have need of, before you ask him."

He then said:

"After this manner, therefore pray ye: Our Father who art in heaven, hallowed be thy name! thy kingdom come; thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil. For if you forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

This entire prayer is really expressed in the opening words "Our Father, Who art in heaven." The existence of the omnipresent spiritual Father was the cardinal premise in Jesus' philosophy. It answers every human question, by suggesting the normal attitude of man's mind, as absolute trustfulness expressed in a trustful life.

A man who truly prays this prayer, believes that God is a father. Whatever else he may be, He is certainly this, not only wise, powerful and purposeful, but also benevolent.

God is not only a father but the father of men. The man who really prays says, "Our Father". We frequently hear it said that all men are divine. If by this one means that all men are possessed of all knowledge, all wisdom, all goodness, all benevolence and all power, then we know that this is not true; and in this sense no man is divine. But if what one means to say is, that whatever God is, we are like Him, that what He is in perfection, we are in embryo, then it is true that all men are divine, and that they may realize their heritage by cultivating this greater consciousness and acting as though what they believed were really true.

The man who practically believes that God is the Father will bid farewell to every form of fear and anxiety, and will have discovered the royal method for cleansing himself from moral imperfection. If he regards himself as God's child he sees that he must be like Him in character, and all lack of nobility will easily fall away.

If God is man's father and man is to be like him, then he is to remove from himself, just as far as possible, all disposition to covet and ask for things which he does not naturally and easily possess. There are those who teach us that the secret of supplying man's wants is to say, "I am one with God", and then to claim health, wealth and prosperity as a result. This is a mistake. If a man is to be one with God, he is to be a giver rather than an asker, and his unity with God will be indicated by the fact that when he says, "My Father," he means to receive what comes to him in every way, as the gift of God, whether it would be considered by men as good, bad, or indifferent. It is this practical trust that causes men to discern all that is not of God, and that purges him from all sin, which of course is synomymous with selfishness. "That which is born of God, cannot commit sin."

But the hardest test comes when a man, in prayer, says "*Our* Father". Who ever really prayed this, in

the recognition of the fact that it implies the universal brotherhood of man? To how many of the sons of men is God the father? How many of them are our brothers? Does this principle include the despised races of the world? If a Christian soldier prays, does he refer to his enemies as his brothers? Does it embrace the publican and the harlot, the unresponsive and the unreasonable and our personal enemies? Does it include those with whom we are associated in the economic world? Is your competitor your brother?

I have read of a tramp who called on an old deacon for assistance. The deacon cut a thin slice of bread and then asked the vagrant if he ever prayed. The tramp said he had never prayed in all his life. The deacon said, "I always pray before I partake of my food and if you will kneel down and repeat the words after me, I will teach you how to pray". The deacon commenced, "Our Father",—and the tramp said "Who is He?" The deacon replied, "That is God." The other asked, "Is God your Father?" The deacon said, "Yes," and the tramp said, "Is God my Father"? and, with a little more hesitation, the deacon again said, "Yes." Then said the tramp, "If he is your Father and my Father, we must be brothers", and the other said, "Ye—es, I suppose we are". Then said the tramp, "If we are brothers, don't you think you could cut that bread a little thicker?"

We talk of our domestic and industrial and commercial and political problems, but it is a fact that there is no social problem that would not be perfectly and practically solved, if men really prayed, "Our Father," and treated all men as their brothers. Every burden would then grow light; as it was with a little girl who was carrying an infant, and when a bystander said to her, "Little girl, you ought not to carry that heavy child," she replied, "He ain't heavy! He is my brother."

I am aware that we have not yet considered "The Lord's Prayer," but I wish to say emphatically again that if we really prayed the first two words of this prayer, with a committal of ourselves to the thought suggested therein, we would not need to offer any other petitions.

And when we come to the requests of this prayer, we find that there is really only one petition, and that is not a petition, in any ordinary sense of the word, but an expression of a great desire for universal welfare. This sentiment is, "May thy kingdom come and thy will be done on earth as it is in heaven." The kingdom of heaven is the mystical term by which Jesus indicates the unseen Reality, the great Ideal as contrasted with what is apparent in our actual and illusory world. This prayer means, MAY THE IDEAL BECOME ACTUAL, MAY WE BRING THE GOD WITHIN INTO PERFECT HARMONY WITH THE GOD WITHOUT.

The rest of the prayer is an elaboration of this sentiment, containing suggestions as to the way in which it may be practically granted. The method for the accomplishment of this is three fold; first, by absolute trust, as indicated by one's attitude toward natural necessities; second, by absolute trust, as shown in the hardest human relationships; third, by absolute trust, as manifested by unreserved personal surrender to the righteousness of God.

1. The first application of the principle is expressed in the words, "Give us this day our daily bread." In the utterance of this sentiment, the emphasis is ordinarily wrongly placed, as if one should ask God to supply our material necessities in oblivion of the fact that perfect provision has already been made and that in any case "man shall not live by bread alone." Who could conceive of Jesus as suggesting to men that they ought to pray to God to give them food; he, whose whole precept and practice taught that men ought "to take no thought for the tomorrow, what you should eat, or what you should drink or wherewithal you should be clothed?" The emphasis in these words should be on "every day" or "day by day," as we have it in Luke's Gospel. That is, we recognize the fact that perfect provision will be made for the material wants of a trustful soul; that this provision is simple, natural and reliable; that we do not need to lay up treasures upon earth, but only to fulfil perfectly the duty of love; to "seek first the kingdom of God and His righteousness and all these things shall be given unto us," and that we ought not to indicate distrust by any solicitude about the future, but rather to express our confidence that the provision for every day will be sufficient for that day's needs.

> "What Thou shalt today provide,
> Let me as a child receive.
> What tomorrow may betide,
> Calmly to Thy wisdom leave.
> 'Tis enough that Thou dost care,
> Why should I the burden bear?"

It is not so much a petition as it is the expression of practical trustfulness as regards material necessities.

2. The second division, "And forgive us our debts as we also forgive our debtors," suggests the right attitude in every social relation, by using conditions of extreme discord to illustrate the proper action toward all men. The only comment that Jesus made upon this prayer is upon the simplest words in it, because I think that he knew that men would here be most apt to stumble. He said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses." It does not seem as though this needed any further emphasis. It is a statement in other language of the beatitude, "Blessed are the merciful, for they shall obtain mercy." To obtain the spirit of mercy is the reception of the mercy of God, and this statement in the Lord's Prayer is the assertion that we understand this, and that we mean to entirely abandon any claims as to personal rights and to manifest even to the most unreasonable of men the spirit of unlimited love.

3. The third expression is the supreme resolve, that at any cost, we will be good. "And lead us not into temptation, but deliver us from evil."

The first assertion refers to our attitude to the God revealed in nature; the second to God, as manifested in our fellowmen; the third to our relationship to the God manifested in experience and in our souls.

The words, "Lead us not into temptation," have been a stumbling block to many sincere souls, who thought that it seemed to indicate that God could not tempt people to sin. It seems to many a great mistake to use the word, "temptation" which in its meaning at the time the original translators selected it, was synonymous with our word, *testing*, and did not refer primarily to moral evil, but to all forms of hard human experience. We also should understand that the entire petition, "Lead us not into temptation, but deliver us from evil," is not two but one. It is a resolve to be Godlike, no matter what the consequences may be to the selfish personality. It is as though one should say, I am not *seeking trouble. I do not wish for pain or sorrow or perplexity or temptation, but I am resolved to be one with God. If there is some other way by which I can learn my lesson than by the hard path of discipline, if I can get the essence from life without the trials and ex-*

periences, let me take this easier path, but I have irrevocably determined to be delivered from every evil. If it be possible for this cup of ignorance and weakness and disappointment and limitation to pass from me without my drinking it, let it be so. Nevertheless, not my will but the will of the Father be done. This part of the prayer is the Gethsemane of every soul who truly prays it. It is not that we wish to suffer, but that we would do or bear or be anything for the sake of development of character. Jesus called Peter, "Satan", because he thought Jesus ought not to suffer; and Jesus said to him, "Thou savorest not the things that be of God but the things that be of men."

If one truly prays to the unseen God, "I will not let Thee go, except thou bless me," the prayer will be granted. I made this statement in the hearing of a lady, who said to me, a few days later, that she tried this and that my statement was not confirmed. She said, "I knelt down and said, 'Oh God, I will not let thee go, except thou bless me,' and received no answer." I replied, "You let go." She said, "Oh no, I did not." And then I asked her, "Have you got hold yet?"

I know the experience well. If a man says to God, "I will not let Thee go except thou bless me," he will ordinarily feel the divine finger touching a sore spot in his life; he will shrink from the surgeon's knife and say, "You may cut anywhere except there." But if he were to really pray this prayer, he would welcome the knife, if it were necessary for his moral health. He may see a finger point along a path which he had resolved never to tread and he will cry out, "I will go anywhere except in that direction; I will do anything except this." But if he really says, "I will be delivered from evil, no matter what comes, and without concern as to the path in which I shall walk and the deeds that I must do; then the man will learn the secret and the character of the *Makarioi*, the word translated "blessed" in the beatitudes, which is an old Greek expression to denote the condition of the gods, who had risen superior to Fate, Fortune and Death.

This prayer is really the decision of the human soul to be divine.

To one who satisfactorily meets these three tests which are always essential; who genuinely asks that the unseen Reality may be actualized in his earthly experience, comes the realization of things which "eye hath not seen, nor ear heard, neither have entered into the heart of man," but which God hath prepared for them that love Him."

Movements and Movements.

Irrigation, Good Roads, Industrial Education, Tuberculosis and Co-operation,—all have their annual congresses, largely attended, brimful of enthusiasm. I am writing these notes in the Convention Hall of the World's Fair, where the International Congress of Tuberculosis is holding its session. I am listening to addresses by doctors from Canada, Nova Scotia, Peru, Brazil, Mexico, California, New York, St. Louis and the Provinces. They all confirm what any of us already know, that consumption can be prevented and it can be cured in its halfway stages. Consumption carries off 180,000 victims yearly in the United States, twice as many as do smallpox, diphtheria, scarletina and typhoid combined. The economists convert this gruesome mass of wasted human life into a money value of six hundred millions. The sociologist might well name six billions as the suggestive valuation of the suffering, the family distress, the family disintegration. Legislation and sanitation have driven cholera and yellow fever out of this country and out of Cuba. By quarantining smallpox and isolating diphtheria and scarletina, we have reduced them to a minimum. With sanatoria on correct methods, we can cure four-fifths of the consumptives, and with strict legal prohibition of the media of contagion, we can stamp out the white specter.

Until 20 years ago, the causes of consumption were unknown. It was commonly attributed to heredity. In 1883, Dr. Koch discovered the Tubercle-bacillus, which did the mischief. He traced it to the infected lungs, found it carried in the sputum, found it impervious to cold or ordinary heat or dryness, equally at home in the dust or the damp, ready to be inhaled and start a vigorous colony in any weakly or depleted system. That discovery led to active investigations by innumerable medical specialists and practitioners. They, and an abundance of examples, have demonstrated that fresh air, plain, strong diet and moderate exercise will kill the microbes, heal the lungs and cure the patient, if there remain enough lung capacity to feed the blood. Wide open windows and doors, tents in dry and warm climates, eggs, milk and whole wheat bread, with out-door work or other regular exercise are the remedies. Medicine is utterly useless, so the doctors say.

To stop the contagion and cure the infected can be done by private enterprise and good will in only a small and sporadic way. The government must take a hand. It is a national calamity and to remedy such evils is part and the best part of the government's functions. Laws are needed to prohibit spitting on the streets and floors and in public conveyances. Laws must require physicians and officials to report incipient cases, that they may be promptly segregated. Every city and county seat should be provided with a sanatorium of suitable capacity and equipment to receive the quarantined patients free of charge. Such regulations would educate the public and help to prevent exposure. These sanatoria scattered over the country would familiarize the people with the means of prevention and the conditions of cure. In ten years scarcely a remnant of the disease need remain.

The National Government should establish model sanatoria in the District of Columbia, in the Territories, at the Soldiers' Homes and the Army Barracks. It should prepare typical regulations, dietary and safe guards. State boards of health and municipal health officers should adopt the same regulations. It is a national and inter-state affair, because the infected persons migrate from state to state. The National Government should appropriate ten millions of dollars for allotment to the different states, according to population, upon condition that the state supplemented it with an equal amount of its own. This sum should then be apportioned to the counties in proportion to population, making it obligatory for the county to contribute an amount equal to 50 per cent of the state and national fund. This would provide for a sanatorium costing $10,000 for average counties, very much larger ones for the cities and much smaller for the sparsely populated counties.

A $10,000 sanatorium, modestly built and equipped, can provide for twenty patients. Four months' average stay is ample allowance. During this average period, the patient would either have died or become well enough to go home under strict instructions. In this manner, there would be treated 150,000 a year, which, together with the educational work and the preventive, would in ten years see consumption banished as completely as yellow fever was banished from Memphis and other cities in a year or two, by the simple common sense method of a complete sewer system and the closing of wells.

N. O. Nelson.

Higher Living—XLVI.

The true family is everywhere the germ out of which the higher life comes. It is the seed of the true school, the true nighborhood, the true church, and the heaven beyond. Everything which makes family life better helps the Church and the State.—*J. F. Clarke.*

With an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.—*Wordsworth.*

The late educated soul pays the penalty of earlier ignorance, but there is no atonement to the victims.—*Stillman.*

I would not have this perfect love of ours
Grow from a simple root a single stem,
Bearing no goodly fruit, but only flowers
That idly hide life's iron diadem;
It should grow always like that Eastern tree
Whose limbs take root and spread forth constantly;
That love for one, from which there doth not spring
Wide love for all, is but a worthless thing.—*Lowell.*

What is a home? It is a place made sacred by happy associations; *it is* comfort, safety, a retreat from outside trouble; it is a region where peace shall always abide. Such a home every family needs.—*J. F. Clarke.*

I doubt whether anything in the world can beautify a soul more spontaneously, more naturally, than the knowledge that somewhere in its neighborhood there exists a pure and noble being whom it can unreservedly love.—*Maeterlinck.*

Anne's room was more like summer. At her lattice the woodbine rustled its leaves glossed with dew, the moonlight was warm and mellow and a bird's shadow fluttered for a moment in the calender lattice set like a mosaic on the floor. There was a light step on the path, and something like a quail's whistle broke the silence; a tuft of leaves tossed in at the casement, fell on the floor. "There's rosemary—that's a remembrance, pity you, love, remember."—*C. W. Stoddard.*

The one thing for men, who, like you and I, stand pretty much alone, and have a good deal of fighting to do in the world, is to have light and warmth and confidence within the four walls of home.—*Huxley Haeckel.*

The prosperity of the new home depends very largely upon the attitude which its members educate themselves to assume toward life and its various possibilities, and the ambitions which grow out of this. If life is commonly thought of as a good gift and a choice possession to be carefully protected and discreetly conserved, if length of days, health of mind and body, righteousness of conduct, and a wholesome spiritual tone, are regarded as of supreme worth, then will purpose and effort and result correspond, even though, at times, other things seem to be of equal or greater importance. On the other hand, if rapid pace, sensuous enjoyment, success at any cost, and sufficient for the day without much regard for the future, be uppermost in mind, then will the household ambition grow to be of the lower order. In either case, the dominant note is very apt to be struck soon after the new home is first entered.

That this note should be one full of harmony, strength, sweetness, and lasting quality, is self-evident. The difficulty consists in determining before experience teaches just what will most surely conduce to this. It is not a sinister reflection to say that young people have not yet acquired the data upon which to decide such matters; but it may be a reflection as severe as it is truthful to say that too often they seem not to care to learn what will here so timely help them. The egotistic sufficiency of ever so bright young manhood and young womanhood is not the equivalent of the actual knowledge of even a much less self-assertive older person who has had prolonged experience of married life and home building. On the other hand, experience itself does not always seem to help people, no matter what their age. Indeed, some of the poorest advice ever given to those who need it comes from older people who have no faculty for learning by experience of any kind.

If we turn to experience, not only as realized in our own lives but as observed in others, and consider the generalizations which may legitimately be derived therefrom, what, so far as home interests are concerned, ought really to be said in such an authoritative manner as will not only be likely to convince, but to be of highest worth, when accepted?

Experience and observation both make it imperative that none other than the young people themselves should be expected to assume absolute direction of the home as soon as determined upon, and continually thereafter, or, at least until gross failure makes some other arrangement imperative. No other one, parent, grandparent, friend, enemy, servant, ecclesiast, or instructor of any sort, should for long be allowed to go further than merely to offer instruction, or, possibly, to furnish means to a limited extent. The choice of the home, its furnishing and arrangement thereafter, and the selection of those who are to be its temporary inmates, should obtain absolutely with those who are primarily responsible for its daily integrity. But this does not, on their part, preclude honest listening to good instruction, nor grateful acceptance of timely help, nor eventually profiting by all that well-meaning concern on the part of everybody, may afford. Listen and learn, accept and profit, of course; but always with the distinct understanding that no one else, whatever, shall be allowed to go much farther, or can be responsible for its application. Meddling, if ever so well-meant, is very apt to prove to be mussing, in the end.

The young home-builders should in turn see to it that they manage matters so that they will be carefully protected from obtrusive, detrimental influences, whether familiar or distant, private or public. Inasmuch as the architecture of the entire home is a matter of supreme concern to two people and their children only, it should be their most serious business to keep each step in its realization as pure and prophetic of success as possible. While the home may safely be hospitable, often to a wide degree, it yet should always be safeguarded with the thoroughgoing care which will prevent untoward influences from unsuspectingly at any point creeping in. Especially is this needed in the formative period of the first few years during which the young natures have not yet quite found their respective true planes of dispositional and other adaptation. A wrong influence admitted here, may mean untold perplexity and suffering forever after. "My house my castle is" is a sentiment, respect for which should effectually forbid any such intrusion.

Nothing can be more satisfactory, as the years irrevocably develop the possibilities of the home, than to find that the fellowship of good friends and true has successfully and in goodly number been added to its treasures. To feel that out there, in the wider world, are some people who have known us from the beginning, or for long, and who still love us and care to visit us, constitutes a sense of reality and worthwhileness which all else fails to do. As one looks back upon the noble men and the dear women who have successively or together lighted up the hearth with the brightness which shines only from friendship's countenance, not only does one realize that these have made life very chiefly worth while, but that, had the number been greater so much the more worth while would life and all its fortunes now be. A golden rosary of tried and true friends is goodly to think upon, as well as by which to check off the steps of one's highest progress. To begin home life, then, with this ever in view: that, as may be, real friend after real friend shall be admitted to the circle and held with the sacred closeness which no ill-fortune shall be allowed to imperil may well constitute an ambition which above all others can be trusted to bring to earthly souls some of their deepest satisfactions. At any rate, the cultivation of the highest friendship is itself such a delightful exercise in Higher Living, that it is a pity to have it ever neglected or bungled.

True home-building is also as much a result of "progressive industry of the mind" as is any other thing worth doing; and such industry may always most promisingly be directed in choosing even the mutual elements which shall not only be temporarily pleasing but likewise permanently satisfactory. In many homes, even of the rich, there is to be found everything which may stimulate a passing interest, but very little indeed which can be enjoyed permanently. Thus the different pieces of furniture may mean so little that even their sale or destruction would cause no regret whatever. So, too, will the pictures on the walls, which if perhaps costly, are yet so inartistic that a mere photograph of some bit of true art would serve a better purpose. While, as to books, one has but to look over the shelves, few or many, which the ordinary home offers to see at once that little judgment either as to authors or editions has ever been expended. And yet how superlatively important is it that the proper books, in readable, illustrated editions, and well selected as to the personal and household needs should be thought of, from the first. In respect to both pictures and furniture, how much more serviceable in the end are a few choice representations of true art and comfortable use, selected, perhaps, only at rare intervals, and how much more valuable do all such become the longer one possesses them, than if hurriedly and indifferently selected all at once! "And isn't it better to buy little by little," asks a character in one of Warner's books, "engaging every new object as you get it and assimilating each article to your household life and making the home a harmonious expression of your own taste?" Furniture, pictures, books, should be chosen as friends are chosen, to be friends, companions, lovers, if you will, throughout all time. What these will do for the Higher Life of the inmates only those thoroughly know who have, from time to time, exerted themselves, and maybe have pinched their resources correspondingly in order that the chosen object might become a permanent possession; for, much like the love one bears toward a choice friend in the flesh, is the feeling one ultimately develops toward these inanimate friends of the home.

Any home, any person, is rendered comparatively safe and prosperous that is permanently dominated by a deep sense of cheer and courage. This is the psychological law in accordance with which we eventually work out the deeper tides of our being in corresponding conduct. If the dominant emotional tone of the home be perpetually low and warring it is very certain that sooner or later its character will present similar assets. Fear and depression should be looked upon simply as timely warnings, to be as quickly heeded and peremptorally dismissed as practicable. But the opposite, the courage which shrinks not, and the joyous anticipation of life which admits of real failure where good sense and devotion reigns—the optimism, in fact, which, as has been said, "solves the question by affirming that evil is the necessary antecedent of good"—what assurance of ultimate success and happiness are inherent in this, from beginning to end! In this respect, the great burdens of life—working for wages or mutual interests, rectifying the past and providing for the future and for community as well as for private interests, bearing and nurturing children, supporting old age, attending to patriotic and all other public duties—all are carried as if with wings, and on the way upward, even into the heaven itself. Where this good sense and intelligence serve, there is safety, both for the home and its people. A fine glow of hopeful determination is worth all the clouds in all the skies. In such a glow Higher Living not only finds inspiration but also some of its happiest realizations; and the home that is permanently lighted by it also radiates to all its fellows an influence equally effulgent and beneficent. SMITH BAKER.

THE STUDY TABLE.

REVIEWS BY MR. CHADWICK.

WESTMINSTER ABBEY.*

We might prefer Dean Stanley for a guide through Westminster Abbey to Mrs. Smith, qualifying his enthusiasm with Carlyle's suggestion, "What a jail-delivery there will be here at the general resurrection!" but Mrs. Smith is perfectly well informed and sets her story in an order that is very interesting and effective. The plan of the book is to give the effect of a morning walk around the abbey, seeing everything worth seeing and hearing it described. We can only say that we should much rather read the book than take such a walk. At the end of it one would wish to lie down and rest with one or another of the more reputable of the recumbents under some of the storied urns or too animated busts. Not but that the sights are agreeable and the descriptions admirable, but that the various sweetness would be too long drawn out for any mortal to endure. Even the book is not one to be read right on. There is a general introduction which gives the history of the Abbey in a succinct and pleasant manner. Mr. Fallylove's pictures will be a great addition to the text for the less critical. So far as drawing is concerned they are effective and even admirable. They seem to us less so in point of color. Certainly our own recollection of the Abbey is far less highly colored; and our doubt of the sincerity of the artist's color-scheme is increased by our vivid recollection of his pictures of the Holy Land, where the scheme of color was very much the same as it is here. With this abatement and the modest doubt as to the ability of the tourist to compass so much in a morning, we heartily commend the book to those who have, or have not, had the wonderful satisfaction of wandering through the Abbey's mysterious lights and shades, its curious monuments and solemn tombs.

THREE GOOD NOVELS.

They are all three published by the Macmillan Company, New York. The first is "Doctor Tom, the Coroner of Brett," by John Williams Streeter, who made a good success with his first novel, "The Fat of the Land." Doctor Tom is a young man who finds his way into the mountainous regions of Kentucky, where a terrible feud has on a full head of steam. The situation attracts him, partly because, like Browning in "Prospice," he was "ever a fighter," and partly because he thinks that he can do something to better the conditions. Besides he has his own affair, a railroad matter, which he hopes to further by means of the social prestige that will come to him with the coroner's office. While his purpose is to mediate between the conflicting forces of the vendetta, it must be confessed that his position is secured in good part by his ability to hit as hard as any of the rival combatants, or a little harder than the worst of them. That his own death was an incident of his final victory, and by no means a logical one, is a fact that calls for some regret. It is getting to be almost as much the habit of the novelists to bring their novels to a tragical close as it was formerly to end them happily. We have a vivid presentation of the rough men of the region and the circumstantial setting of their lives. Two interesting young women move in and out of the intricacies of the story, one mountain born, one city bred. Doctor Tom was in a fair way to marry the latter when his thread was cut by the relentless shears. It is our impression that in that emergency the lady talks too much, wreaks herself too much on expression.

Our second novel is "Manassas, A Novel of the War." It is long, perhaps too long, covering 412 closely printed pages. The writer is Upton Sinclair.

*Westminster Abbey. Painted by John Folleylove, R. I. Described by Mrs. A. Murray Smith. With twenty-one full-page illustrations in color. London: Adam & Charles Black. New York: Macmillan Company. 1904.

He has been very prodigal of what he knows and, if this is his first novel, when he comes to write his second he may find himself running short of his material. The book is a courageous one, in that it does not depend for its interest on any affair of love. It tells the story of a Southern boy brought up in a slaveholding state and family, who, coming North for his education, has his eyes opened to the true character of slavery and, in the upshot, ranges himself on the Northern side. The writer shows a full, and indeed remarkable, acquaintance with the details of the anti-slavery history that led up to the civil war. It may be that he has only soaked himself in Rhodes' "History of the United States Since the Compromise of 1850," but he writes as if he had drawn his knowledge from a wider field and by processes of gradual assimilation. The lights in the story are extremely high and the shadows very deep. The writer seems to have a predilection for the horrible and ghastly side of slavery and war. This is much better than the romantic and sentimental renderings of these social factors to which the novelist habitually tends. But history is, perhaps, a better vehicle than the novel for carrying the meanings of the lessons which are involved in this vivid and powerful presentation.

"Falaise of the Blessed Voice" is "A Tale of the Youth of St. Louis, King of France." It is hardly worth while to inquire how much of historical accuracy Mr. William Stearns Davis has managed to impress upon his story. Only very foolish persons demand historical accuracy from an historical novel or measure its success by the amount of that. The story is happily conceived. It turns upon the intrigues of the court which are inspired by the conviction that the young king is subject overmuch to the wish and will of the queen dowager. The purpose of the intrigues is to at once discrdit her. The young queen, Falaise of the blessed voice is a blind girl who moves in and out of the story as through the rooms and corridors of the palace, hearing a good deal, and singing, as she goes, her pure and lovely songs. Indeed her function is not unlike that of Pippa in Browning's dramatic poem. Her songs strike into the intrigue that is being woven about the king and queen with disconcerting force. The queen's innocence is established, the king asserts himself in manly and kingly fashion, the intriguing courtiers are shamed and the queen dowager is made to know her place. This is Mr. Davis' third historical romance. Better do this kind of thing well than something more serious ill, but the wonder is that the more serious thing—a novel striking boldly at the heart of modern life—does not tempt him to the harder things.

PROF. HYDE'S NEW BOOK.

Dr. Hyde's purpose is not to treat Epicurus, the Stoics, Platonists, and Aristotle in a spirit of opposition, but in a spirit of sympathetic appreciation, subordinating their several principles to the Christian spirit of love. Yet his book seems to have something of the vicious method of Dr. J. F. Clarke's "Ten Great Religions," in which Christianity was represented as a "pleroma," embracing all that was best in the other nine religions and none of their shortcomings. On the cover there was represented a spider's web, with Christianity as a big spider in the centre, sucking the juices of the other great religions and getting very fat. Dr. Hyde's account of Christianity would probably have been different if he had approached it as a Stoic, or Platonist or Aristotelian. We have a very different account of it in Paulsen's "System of Ethics," and not, I think, a less valid one. In the treatment of Epicurus there is too strong a tendency to accept the vulgar "sty of Epicurus" as a faithul symbol of the Epicurean system. But so great a scholar of the Greek ethical systems as Zeller assures us that the practical morality that emerged from the system of Epicurus was not very different from that which emerged from the system of the Stoics. A very interesting feature of Dr. Hyde's book is its illustrations of the ancient systems in the terms of modern literature and life. While it must be regarded as a piece of special pleading, it contains much valuable matter, general and incidental.

From Epicurus to Christ. A Study of the Principles of Personality. By William De Witt Hyde, President of Bowdoin College. New York: The Macmillian Company. 1904.

Methods of Industrial Peace.*

Professor Gilman has here given us a book so rational and thorough in its method, so comprehensive in its scope, and so judicial in its temper, that it seems bound to become the standard work on the subject. He tells us in his preface that there has been a lack of books in English on this vital matter of industrial peace. But this can now no longer be said—these chapters, consisting of four lectures given at the Meadville Theological School on the Adin Ballou foundation, with large additions, are a mine of accurate information, careful reasoning and true insight into the existing labor situation.

The book opens with a sketch of the change that has come over the sphere of industry through association, among both employers and employes. No longer, in most branches of labor, is the bargain for services to be rendered by the individual employer with the individual workman. Organization has come in, on the one side as on the other, to fix prices and hours and conditions of employment, and to introduce a world of new problems that did not exist under the old individualistic system. The process by which terms are made between organizations of employers on the one hand and organized labor on the other is called "collective bargaining." The workingman votes with and is ruled by his union, regarding the terms of his work. So the employer has associated himself with others in the same line of trade or business, for the purpose of securing more equal and stable conditions than those which prevail under a state of unregulated competition.

Hence has come about the condition of things in which great combinations of men are ranged on either side, the employers with their standing and their concentrated wealth, the laborers with their numerical strength and their political power, in what is looked upon by revolutionary orators as industrial war. In times of stress it literally becomes this, as only too many recent instances have shown us. The workers with their picketing, easily descending to violence and murder, the owners of mills or mines with their property under guard, quite often by state or national troops with arms which they are ready to use—this is war in good earnest, and existing conditions all too easily lead up to it. So much the more important is it that full knowledge should be had, by the workers and the masters and no less by the general public, of the methods of securing peace which experience of past conflicts and their sad results has developed.

We are indebted to Professor Gilman, among other things, for the attempt at discrimination which he makes between the various terms in use to describe the methods of peaceable adjustment. In popular speech, "arbitration" is supposed to cover the whole ground. If there is a difficulty of sufficient magnitude to attract general attention, the cry goes up that it should be "arbitrated." This is evidence of a good and growing spirit of peace, but not of the accurate use of language. Arbitration, as we are convincingly shown, is really the method of last resort. Before that becomes necessary there are other and simpler processes that may be tried, and generally are tried before the difference breaks out into public sight.

*Methods of Industrial Peace, by Nicholas Paine Gilman. Houghton, Mifflin and Company. Pp. x, 436. $1.60 net.

First and most fundamental of all is the process of collective bargaining itself. In the present order of industry, terms are fixed between the employers and the employed for a specified time in advance, often one or three or five years. In case of a long interval, the "sliding scale" is often resorted to, raising or lowering the price paid for labor according to the amount of profits and volume of business; but this has been proved by experience to be a somewhat crude method of adjustment. Before the "scale," whether fixed or sliding, is made, there is a period of dickering between the two sides which differs not at all in its essence from the ordinary processes of sale or exchange in which both parties use their wits to obtain the best possible terms. These once agreed upon, the matter is reduced to writing and signed, and work goes ahead.

Every contract or agreement between men is subject to differences of interpretation; and labor contracts affecting as they do the conditions of life and welfare of sometimes thousands of people, are no exception. On the contrary, the conditions with which they deal are naturally so complicated that differences of interpretation of the most carefully drawn agreements are inevitable. Upon how far these differences are allowed to go will depend the action that follows—whether conciliation will suffice to remove the difference, or whether arbitration must be resorted to, or whether the methods of violence shall prevail and a strike or lockout ensue, with the consummation of open industrial war.

Simplest among the methods of industrial peace, in case of disturbance, is the process of adjustment of differences between the two parties principally concerned, without the introduction of a third party. Professor Gilman lays great stress upon the importance of meeting differences as they arise in the shop or factory, and settling them before they reach threatening proportions. Such peaceable settlements of minor disputes are part of the daily regime of most large establishments, and the public never hears of the vast bulk of them. They are best effected by the existence of committees to which all disputes in their inception can be referred for settlement. When no third party is informed, or in any way aware even, of the existence of a dispute, the obviously proper term to apply to the process of settlement is "conciliation," says Professor Gilman. But the matter may become more complicated by the failure of the principals to agree between themselves. A third person is called in to interpret each to the other, and this process is called "mediation." "So long as the parties accepting mediation have not bound themselves to accept the award, the mediator is still only a 'conciliator,' i. e., one trying to reconcile. If then, in fact, when the award has been made by him both sides accept it, without a previous agreement to do so, this in an instance of conciliation, not of arbitration." "Arbitration," Professor Gilman insists, is the term that must be kept to describe the process by which, when two parties have disagreed as to the terms of an existing agreement, they call in a third party whose judgment they agree to accept as final. Arbitration, then, has nothing to do with making new conditions of labor. That is the function of "collective bargaining." Arbitration is the action of a court of last resort which simply interprets the terms of an existing compact, in a manner held by both sides to be binding.

It cannot be said that Professor Gilman wholly succeeds in clearing up the confusion between these words, although his effort to do so goes far in the right direction. He says, for example, as quoted above, that "when no third party is informed, . . . the obviously proper term to apply . . . is 'conciliation;'" (p. 291). But again we find him saying that "'conciliation' should refer properly to a middle stage in peace-making by a third party, the stage between mediation and arbitration." (p. 295.) There is a confusion here, which can be resolved by holding conciliation to the first meaning, in which no third party appears, mediation being the process of friendly adjustment, and arbitration the judicial process with its binding decision from which there is no appeal but that of force.

Our space will not allow of more than a brief allusion to the wisdom of Professor Gilman's handling of such vexed matters as the incorporation of industrial unions, the aims and methods of trade-unionism, and the legal regulation of labor disputes. Every chapter is enriched by a mass of concrete examples by which its statements are illustrated or enforced. Especially is this true of the chapters which treat of the trial in New Zealand of compulsory adjustment, through the court of arbitration, of all labor disagreements, and the practical suppression of strikes.

This is a book to be widely read, pondered and inwardly digested, by all three parties to industrial conflicts—the employers, the workers, and the public at large. Here we may be permitted perhaps to state our preference for the form "employe" over "employee," on the principle that the masculine, in general use, includes the feminine. Professor Gilman invariably uses the latter, which we should like him to help drive out of its present popularity. For his learning and his fairness we have only the highest praise. His spirit comes out nowhere more clearly than in the closing paragraph of the last chapter, entitled "Essential Conditions of Industrial Peace." "Trade-unionism may have a great future before it. I would fain see that future marked by a deep sense of responsibility for large power and by a temperate employment of it for the good of all classes. The one primary truth of morals must become more clear to the trade-unionists as to other reformers—that all are parts of one great whole. Trade-unionism is held as one factor in the mighty common life of society. Let it be enlightened, wise, and reasonable. Then it will approve itself to the public, and become more and more a chosen instrument for bringing in by slow degrees, but with perfect sureness, the reign of industrial peace." If our labor unions could listen more often to words of truth and soberness like these, based on the unchangeable foundation of the moral law, yet rising into the hope of the kingdom that is to come, since God also is moral—if they could hear ideas like these instead of the inflammatory and divisive harangues, based on self-interest and prophesying a state of ultimate anarchy that so often pass for "labor" oratory, and if the employers could also hear and heed them—we should be nearer to the permanent industrial peace that will provide the sure cornerstone for peace between the nations of mankind.

R. W. B.

"Our Mountain Garden," by Mrs. Theodore Thomas, comes to us from the Macmillan Co. Here is one of the most charming little books of the year. It is not an effort to write another book on the general topic of gardening, but just tells us the story of how the writer took a bit of wild ground, and went to work on it, with just such things as she could find along the fence rows and made something beautiful. She has no theory to propound, no rules to lay down; only just to take you by the hand, and walk around among the ferns, and mosses, and lichens, and cattails, and gentians, and wild violets, and harebells, and columbines, until you want to lie down on the moss, and go to sleep. It is a tip-top book every way; and I would give more for it than for any essay on gardening that can be found.

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THE FIELD.

"The World is my Country; to do good is my Religion."

A Hymn of Praise.

Praise God from whom rich blessings flow
To him who leads an honest life;
Who modestly eschews vain show,
And mingles not in vulgar strife.

Praise him for life's substantial joys,
For homes where love and peace hold sway;
Where bonnie girls and blithesome boys
Tread Virtue's path from day to day.

Praise him who made the fertile land—
The sunny vale, the lofty pine;
The flowers that bloom on every hand,
The mossy rock, the creeping vine.

Praise him who made the starry skies,
The azure vault where planets roll;
The path that through Death's valley lies
And leads to Life the immortal soul.

Praise him who doeth all things well,
Who answers every pure desire;
Who makes for man no burning hell,
Nor wreaks on him a vengeful ire.

For these and more we praise our God,
Who keeps us precious in his sight,
And thank him for his chast'ning rod
That guides us in the path of Right.

E. WARNER.

Ely, Oregon, 1904.

Foreign Notes.

PUBLIC LIBRARIES IN MANY LANDS.—Pending some account of the recent annual conference of the American Library Association at St. Louis and its international significance, I would like to call the attention of UNITY readers to the October issue of *Public Libraries*, a live monthly periodical published right here in Chicago, but not so well known as it deserves to be outside the library profession.

Its genial editor, Mary Aileen Ahern, had the happy idea of making this October issue a foreign number and laying her plans far in advance, succeeded in securing a valuable series of papers, most of them from individuals closely in touch with the library activities of the various lands. These papers present a suggestive picture of the efforts made to bring the education that all through life may be derived from books within reach of all classes of the people.

Mr. Melvil Dewey appropriately opens the number with a brief review of the progress of the last fifty years in America. That progress in which his prophetic insight and enthusiasm have been so large a factor, has won from the old world the frank admission of America's pre-eminent leadership in the recognition of the public library as an educational institution not less essential or less important than the public school.

Our old friend, Dr. Constantin Nörrenberg, whom we came to know personally when as an assistant librarian in the University Library of Kiel, he was sent to Chicago in 1893 to have charge of the German universities' library exhibit at the Columbian Exposition, writes of libraries in Germany today. Dr. Nörrenberg has been active with tongue and pen in promoting the development of free public libraries in his native land ever since his visit to America, and is now himself at the head of a new public library in Düsseldorf. It is not the old scholarly libraries of the Fatherland, but those of the new type that form the subject of his paper.

Public libraries in Austria are treated by Prof. Dr. Eduard Reyer of the University of Vienna, who tells of the phenomenal development of the public library movement in Graz and Vienna, which he himself has largely brought about.

The libraries of Denmark, Sweden, Holland, Switzerland, France, Japan, South Africa, New South Wales, are treated at length, as well as public libraries in London, the Imperial Library of Calcutta and the Honolulu Library.

An article on Libraries in Finland will particularly appeal to the growing number of those whom indignation at Russian oppression has led to interest themselves particularly in all that relates to that little country. Here are a few excerpts to whet the appetite. The author is A. A. Granfelt of Helsingfors:

"The Finnish peoples is one of the youngest peoples of culture in the world. Its language was not used in writing before the middle of the sixteenth century, and for a long time almost exclusively in the religious literature. Fifty years ago the worldly literature in Finland in Finnish language was still extremely insignificant compared with the religious one, but since that time there has been great progress."

And again:

"We must remember that the degree of culture of the country people half a century ago was quite different from today's. We have already mentioned what sort of literature was offered them. No common schools existed yet; the first training institution for common-school teachers in Finland was founded in the year 1863. The knowledge of reading, though, was general, because no one was admitted to the confirmation who did not know spelling. But for want of exercise this knowledge was in most cases rather insignificant, if not forgotten."

Here is the first chapter in the history of a typical library:

"At some private party, where chiefly the upper classes were represented, the library question was debated. The general opinion, at least among those who have anything to say, is that a library should be founded in the parish, as such are already founded in some other places. A list for collection of money is started and somebody is trusted with the ordering of books and the fixing of the lending rules, if any rules at all are regarded as necessary. Somebody, very often the young parson, has to receive the office of librarian, as another as fit person is hardly to be found; the parson already, because of his office, coming into daily contact with the people, and there being no other school-bred person in the parish. Books are procured, perhaps about 100 v., and these are lodged in the parsonage, sometimes in the sacristy. The lending is not overlively, the whole thing being unknown to the people, and the art of reading not much more than that. When, after New Year's, the time of the parish catechization comes, the parson, young and zealous, puts the whole library in a chest and takes it with him, and in every farm where the parishoners assemble, he offers them books as a loan. Then, of course, there are persons who, driven by curiosity, borrow books for the parson's sake if not for other causes. Thus the library becomes known to the people, but one or another of the borrowers supplied in that manner perhaps got so acquainted with his book that he never remembered to bring it back."

But there are parsons and parsons. The account goes on to show the ups and downs in the gradual development of a parish library.

Referring to the familiar saying the public library is the people's university, Mr. Granfelt says: "The poor popular libraries of Finland are far from leading toward the university ways. Here no fully developed institution is to be found. On the contrary, but at the same time as the state of culture here has been developed in other respects, even this institution has grown and stricken strong roots even in the deepest ranks of our people, and now it flourishes abundantly. Thus, if but the soil is as good as we hope, it will yet become a leafy tree, a tree as good as others in the great park of popular libraries in the world.

"The difference between our towns and the most populous parishes of the provinces in Finland is not great, as the towns generally are little. Most of the town libraries were founded about the year 1850 or 1860; even that of Helsingfors was not earlier than 1859. The libraries of most towns are rather insignificant, but they are all enjoying subsidies out of the funds of the towns, though to very different amounts. The library of Helsingfors is now in a most prosperous state, and in the year 1880 its own house was built for it. There are, besides different lending rooms for Finnish and Swedish literature, reading rooms for grown-up persons as well as for children, where journals, reviews and picture books are at hand; but lecture materials there are not, nor a museum or a collection of pictures; neither are there rooms where bibliographical advices could be given to those who might wish to increase their knowledge. In connection with the library, three lending stations are established in the outskirts of the town."

It is interesting to note that "the house of the popular

library in Helsingfors was built with the gains of the retailment company (Gothenburg system), and that is the case in Wiborg, in which town, also, an especial house is given up to the library and reading hall."

These are but hints of the interesting details as to Finnish libraries, while any one interested in educational and cultural conditions in various countries will find this whole number of *Public Libraries* well worthy their attention. The magazine is published by the Chicago branch of the Library Bureau, 156 Wabash avenue. M. E. H.

Correspondence.

Dear UNITY.—After reading the complaint of the socialist in your last issue I am constrained to write differing from him in one essential point.

As I am making a special study of socialism I need all the money I can spare to get literature along these special lines. I will ask you to continue my UNITY, for I find no greater help in my studies than your valuable paper. It has been a steadier to me for more than twenty years. We are all working for what we deem best and in the multitude of counsel there will be wisdom.

Yours cordially, C. W. STAPLES.

ANTI-SALOON LEAGUE OF ILLINOIS.—A union meeting of the ministers of Chicago was held Monday, September 26th, at 10:30 a. m. in the Y. M. C. A. auditorium, 153 LaSalle St., under the auspices of the Anti-Saloon League of Illinois in the interests of co-operative church work for the passage of a law which will give Chicago ward and precinct option by direct vote.

The speaker of the day was Rev. P. A. Baker, D.D., general superintendent of the American Anti-Saloon League.

Dr. Baker succeeded Howard H. Russell, the founder of the league, as superintendent of the Ohio League, when Dr. Russell undertook to organize the National League.

As superintendent in Ohio, Dr. Baker was the leader in the campaigns which secured the passage of the Beal Municipal option law in 1902 by defeating all but 15 out of 67 members of the preceding legislature who voted against it. And in 1904, after his election to the national work, but before assuming the new duties, he again led the temperance hosts of Ohio to victory in the passage of the Brannock residence district option bill, in spite of the open opposition of the governor.

About 200 municipalities have gone dry under the Beal law, and over half of Columbus and large portions of Toledo, Cleveland and Cincinnati have already voted out the saloons under the Brannock law. The result has been to make the Anti-Saloon League, as a church federation, the balance of power politically in Ohio on any question involving a vital temperance issue, and Dr. Baker told how this was done to a large and sympathetic audience of preachers.

Noisy dogs invariably belong to noisy people. Noisy people will, of course, deny this, but listen to them some day when they scold a dog for barking. Whose voice is loudest? whose fiercest? whose harshest? I have heard people disciplining dogs for growling, and I have been much more frightened of the people than of the dogs. When from a front door I can hear a dog inside a house begin to howl and bark the moment that the bell is sounded, I know very well that he has caught the trick from some one in the house.—From "The Manners of Domestic Animals," by Lillie Hamilton French, in *The Delineator* for November.

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